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THE

ל'פד'ז

SHEKEL



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

This space is devoted to asking, begging, pleading for assistance from our membership, to come forth with material suitable for our SHEKEL.

It is not an easy task to find material worthy of printing for each issue. There is an abundance of talent in our membership who for some reason, simply prefer to read — rather than write.

In reading the INS club Bulletins, there are wonderful interesting programs presented at these meetings. Programs, which if put into print, would be welcome additions to our magazine.

If you cannot type, write it in long hand. Don't worry about the the spelling or the grammar. Please assist me to bring you an even better SHEKEL with each issue.

See you next issue,

ED.

EDWARD SCHUMAN, *Editor*

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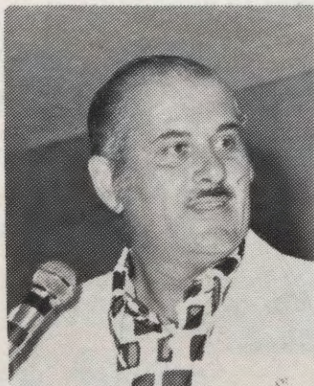
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President's Message

By the time you read this, the long hot summer will be over. We hope you all enjoyed the pleasures that summertime bring, along with the traditional vacation time which many of us look forward to all year round.



ED SCHUMAN

At the AINA office, there is unfortunately no vacation time. There is always lots of things which must be done. One of our friends asked my wife Florence and myself, "Do the members of AINA know the hours of work you put into the organization. Do they realize how much time is devoted, not only by us, but by Morris and Lena Bram as well. Do the members appreciate what you are doing for the organization?" My answer was I surely hope so, and I added, in any organization, be it a coin club, Lions Club, lodge, social, service or religious organization, the work is always done by a few, and I guess this is the way it is. The only exception is on a Kibbutz, where everybody pulls their share.

The last issue of the *Shekel* was truly great. 48 pages, a new high, all full of interesting Judaica Numismatica. I hope you all know that this is the only publication of its kind all over the world, that brings you full articles, without the commercial advertising.

However inflation is taking toll on our *Shekel* budget. The phenomenal rise in printing costs, the almost doubling in cost of the coated paper the *Shekel* uses, are seriously hampering my goals for the *Shekel* magazine. As editor, I hope to bring you the very best issue every other month. As President of A.I.N.A. I must look doubly hard at the cost, and make the adjustments necessary for it to fit into the budget appropriation.

One way for us to meet our expenses and continue with a truly great *Shekel*, is for YOU to enlarge our membership.

The more *Shekels* we print, the less it costs per single copy. Please, use the enclosed membership application to sign up a FRIEND, or a RELATIVE. Bring in a NEW MEMBER to our organization. Sponsor a new member. Ten dollars does not buy much of a gift these days. But Ten dollars to AINA will bring at least six or more issues of the *Shekel* plus all the other goodies that come along with AINA membership.

All of your officers serve A.I.N.A. on a voluntary basis. Nobody draws wages for any of the work we do, nor do we receive any compensation what-so-ever for our services. Please believe me, that if we had to pay salary to compensate for the services rendered, there would not be an American Israel Numismatic Association. So help us and our organization and bring in a new member this month. I also wish to thank those who have renewed their dues for 1980 ahead of time. We appreciate it very much. But a new member, another name on our membership roster is what we need.

I hope to see a nice turn out at the Greater Los Angeles Coin Convention in September, and look forward to meeting our members from the west coast. October will find us at the Great Lakes Seminar hosted by the INS of Michigan. And we will be in New York in November.

In closing I would like to take exception to that minute minority of people who for reasons known only to themselves, always seem to have unfavorable comments to make about our organization. Constructive advice is always welcomed, and surely will be considered by the AINA officers. Please remember, we are not professionals, we do whatever we can for the good of the organization. We are the only game in town, so please love us.

Shalom,

Edward Schuman

YITZHAK AVNI-

In Remembrance

By EDWARD SCHUMAN

Yitzhak Avni, former Director General of the Israel Government Coins and Medals Corporation passed away August 11th in Jerusalem. He had held the position of Director General of the Israel Government Coins and Medals Corporation from 1964-1978.

It was during this tenure in office, that the Coins and Medals of the State of Israel rose to the forefront of worldwide numismatics.

He created sales for Israel Numismatics throughout the world. Even countries as distant and as far remote from Israeli culture as Japan developed markets for these "*Ambassador's of Good Will*" as he often referred to these coins and medals. His ideas and thoughts on the motifs were creative, imaginative, and brought a new magnitude to numismatics. Under his leadership, the IGCM corporation became one of the most successful of all governmental agencies.

He was instrumental in the formation of the American Israel Numismatic Association, and our organization today, could not be what it is without his early assistance and counsel.

He was born in Europe in 1923. The family immigrated to Palestine ten years later. He received his secondary education at the Reali High School in Tel Aviv, and while still a student, became active in the Haganah. He enlisted in the British Army in 1941 and served his tour of duty with the Royal Army Signal Corps in both Europe and North Africa.

After the war, he returned to Palestine, and completed his education as a Certified Public Accountant. At the outbreak of Israel's War of Independence in 1948, he joined the Israel Defence Forces. His wife Leah, to whom he was married only a few months received word of the death of Yitzhak Avni at a nearby hospital during a battle. Unbelieving she rushed to the hospital to find it was not her husband who was killed but another man with the same name. Yitzhak was

seriously wounded in the battle for Jerusalem, spent a long convalescence, and he carried the effect of this wound with him all of his life.

Since his return to civilian life, he had been in the Israel Civil Service holding several key positions in the Prime Minister's office and in several governmental agencies. He was a member of the official missions to South Africa and United States.

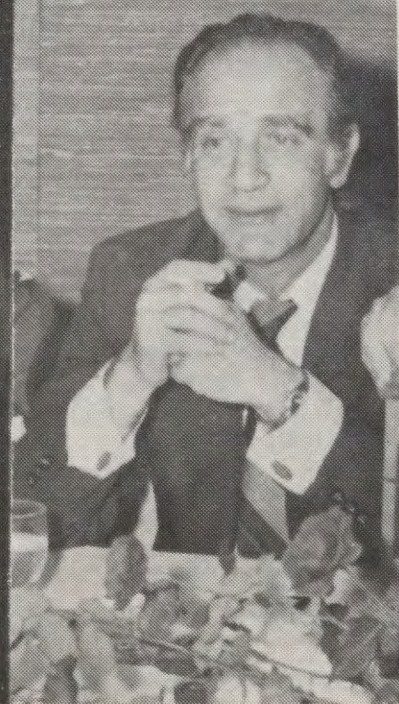
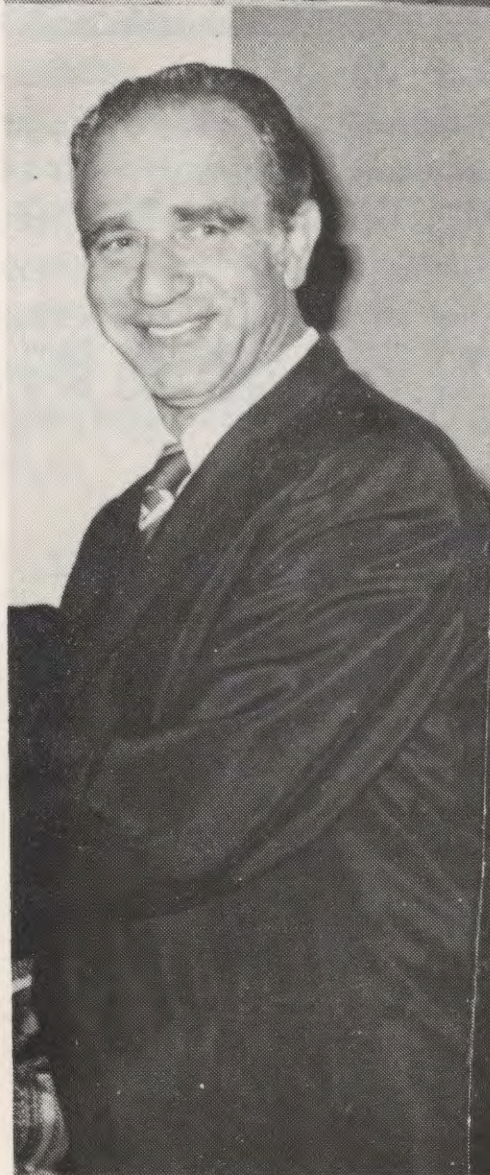
Yitzhak had many friends all over the world, which he visited often on behalf of Israel. A dynamic speaker, who thrilled his audience wherever he spoke, he was often called upon by the United Jewish Appeal on fund raising missions for this worthy cause. He will be remembered for his many visits to the many Israel Numismatic Societies in the A.I.N.A. organization throughout the country, and his participation at all A.I.N.A. conventions. He was always a generous host to the A.I.N.A. tours to Israel. A.I.N.A. honored him on many occasions, but perhaps the most meaningful one was the dedication to him in the A.I.N.A. forest at the J. F. Kennedy Memorial in Jerusalem, where 1000 trees were planted in his honor in 1975. His name is inscribed on a suitable marker certifying this honor.

His face carried a multitude of expressions. His thick bushy eyebrows moved up and down with a certain rhythm. His eyes sometimes twinkling, with happiness, sometimes deep with anger added to these expressions. Mr. Avni, despite his important position, was a warm person. He would come into your home, and you would feel you knew him for many years, despite the fact you met him the same day.

He will be sadly missed by his many friends all over the world. He is survived by his wife Leah, who is head nurse of the Hadassah Hospital on Mount Scopus, by three married daughters, one son, and several grandchildren.

The Faces Of Avni





NEW YEAR TOKENS vs. NEW YEAR MEDALS

By MARTIN MORGENSTERN

The last AINA convention had an exhibition of Israel Government Coins and Medals New Years tokens. Many collectors eagerly await to receive their IGCM Seasons Greetings token. AINA members anticipate the arrival of their AINA membership medals.

It is important for collectors to ask if these are tokens, medals, or coins. By definition: a medal is, a piece of metal, possibly having the shape of a coin, struck or cast without any denomination or nominal value, in honor of an event or a personality either by government authority, commercially, or privately.

A trade coin is, a piece of metal stamped with a symbol or an inscription or both, minted by the authority of the government. Coins have a fixed nominal value and can be circulated for use as money.

A commemorative coin is a piece of metal stamped with a symbol or an inscription or both, minted by the authority of the government and sold at a price in excess of its face value, for collectors purposes.

A token is a piece of metal, or paper, or any other appropriate material issued as a limited medium of exchange by authorities such as commercial concerns, transport companies, municipalities, etc.

at a nominal value greater than its commodity value. There is no legal obligation to accept a token as a legal medium of payment.

Using these definitions let us examine the term "New Year Token." If we compare some New Years tokens to medals or coins we will realize that there are a great many similarities.

In 1964 there is the encased agora. The agora (coin) could be removed, since it is a coin encased in a brass ring.

If we were to examine the 1965 New Year Token bookmark, there is a liberation medal *in* the bookmark. This medal is made of brass and is 22mm. in diameter as was the liberation medal SM21c.

In 1976, the Israel Star of David token had a stylized Star of David. This very same design also appears on their Israel Bond coins for the 27th Independence Anniversary.

The 1970 Peace Token theme did not appear on a coin or a medal. However, with the Peace treaty signed this will soon change.

In order to further illustrate this theme, there is a chart which shows the New Year Token (medal) as compared to a medal, coin or both.

YEAR	THEME	ISRAEL MONEY & MEDAL	OTHER COINS & MEDALS WITH SAME DESIGN
1964	One Agora	SG1	Trade Coin
1965	Liberation	SG2	SM1, SM1a, SM1b, SM1c, SM1d, SM1e, SM1f, Liberation Medal, *SM-21 (letter SM-21 to SM-21h) Liberation.
1966	Cornucopia	SG3	G-4, G4A, 50 lb Bank of Israel, 111 CM-13, CM-13A Bank of Israel
1967	Fruits of Israel	SG4	CMB tourism awards, 1966
1968	Israel Defense force	SG5	S1-1, S1-1A, 10 lb The Victory Coin, 111-G-5 100 lb The Victory Coin
1969	20 Years	SG6	CM-16A, CM-16B The Gideomin 111 CM-33 Economic Conference.
1970	Peace Token	SG7	
1971	Phantom Fighter	SG8	A-15, A15A, 10 lb. Israel Aviation
1972	Let My People Go	SG9	S12, S12A, S12B, 10 lb Let My People Go, 111 G8/100 lb Let My People Go
1973	Israel Navy	SG10	AMM-1 Israel Navy
1974	Israel 25th Anniv.	SG11	SM47, SM47a, SM47B, Israels 25th Anniversary/// AMM4-Star of David, CM-57 Israel Festival///CM-66 ZIMR1ZA Festival.
1975	Israel 26th Anniv	SG12	AMM-3 26th Anniversary///ANT # 5,1973
1976	Star of David	SG13	A-18, A-18A, 25 lb Israel Bonds///G-13-500 Israel Bonds, AMM4- Star of David///Ant-7 Star of David.
1977	Strength for Israel	SG14	AMM-5 Strength for Israel
1978	El-Al	SG15	SM-42, SM42A, SM42B, El-Al Israel Airlines///SM37 El-Al Israel Airlines
1979	IGCMC Corp. Bldg.	SG16	AMM-7 IGCMC Corporate Building/IGCMC Corporate Building.

SM- State Medals
ANT- AINA Tour Medals

CM- Commissioned Medals
S1- Special Issue Commemoratives

AMM- AINA Membership Medal
SG- Seasons Greetings. G- Gold coins

ISRAEL'S COMMemorATIVES

By D. BERNARD HOENIG



BESIDES THE pleasure of assembling a complete collection of coins or medals, there is nothing that delights the numismatic heart as much as the discovery of a mint error or variety. It is the one aspect of the hobby that affords even the novice numismatist the opportunity of owning a rare object d'art with great investment potential.

Mistakes of the Mint come in many different forms: rotated or inverted designs; missing or added figures; doubling of dies; missized planchets and numerous others. No nation is exempt from these maladies, including the State of Israel which devotes so much care and concern in the creation of its coinage. While the majority of the nation's gold and silver commemoratives have been almost flawless specimens, a few of these beautiful issues have been plagued with prodigal planchets, causing many official red faces.

The earliest such error appeared on the second of the one lira Chanukah coins issued to commemorate the victory of the Maccabees over the Greeks in 165 B.C.E. and the rededication of the Temple in Jerusalem. That coin, in honor of the 50th anniversary of the establishment of the famous Kibbutz Degania, bore the date "1960." Considering that the previously issued Chanukah commemorative was dated 1958 and that the Kibbutz was founded in 1909, the cupro-nickel piece should have read "1959" and not

1960. The Israel Government Coins and Medals Corporation explained the error as a result of both late planning and late minting. In order to rectify the mistake and set the series back on the right track, the following year's Chanukah coin was also dated 1960, resulting in an interesting array of consecutively issued commemoratives that read 1958, 1960, 1960, 1961, 1962 and 1963.

The logical successor to a misplaced year would be a lost letter and in 1962 *Mint Malady* struck again, this time affecting the Chaim Weizmann gold piece issued on the 10th anniversary of the death of the renowned scientist and Israel's first president. Minted at Switzerland's Federal Mint in Berne, each of the 50 and 100 lirot pieces was to bear the tiny Hebrew mintmark "*Mem*," representing the word, "*Meyuchad*," which means "Proof" or "Special". When the 12,000 coins were delivered, the "*Mem*" was nowhere to be found. Rightfully indignant, the Bank of Israel returned the entire shipment to Berne for reminting, but retained ten sets for presentation purposes. Needless to say, the missing "*Mems*" are priceless today. As if this were not enough, a number of the 100 lirot coins have been found with an extra ridge around Weizmann's face, as reported by Arnold H. Kagan, the past president of the American Israel Numismatic Association, in his monumental work, "*Israel's Money and Medals*."

The most prized errors are, of course,

those that appear on only a small portion of a coin's issue. Invariably these are of the double strike types or missing portions, rotations and other maladies that can afflict the dies during the minting processes. But the truly fascinating error — although least likely to increase in value since it usually affects an entire issue — is the creative or design error.

In 1963, the Shamir Brothers — creators of many of Israel's colorful stamps — designed the annual Chanukah commemorative, picturing, on the reverse, an 18th century Menorah-Lamp from North Africa. The Menorah is utilized to commemorate the miracle of Chanukah when a single cruse of oil, sufficient for only one day, kept the Temple's Menorah lit for eight continuous days. Thus, on each night of the holiday, an additional candle is lit until all eight burn at the same time to conclude the festival.

The source for the coin's Menorah was an actual copper and bronze lamp from the collection of the Israel Museum. As with any Chanukah Menorah, it contains eight cups for oil or candles. Yet the illustration engraved on the 1963 coin caused many eyes to blink as it showed, not the required eight cups, but ten!

A similar *mint maverick* occurred with the striking of the 26th Anniversary silver commemorative in 1974. Dedicated to the father of modern Hebrew, Eliezer Ben Yehudah, the coin contained a single ancient scroll with numerous Hebrew words flowing from the left. The coin's scroll resembled the Megillah of Esther, written in the fourth century B.C.E., to commemorate the holiday of Purim when the Jewish people of Persia were saved from annihilation by Queen Esther and her uncle, Mordechai.

The error on this coin was so obvious that it was actually overlooked by the most astute numismatists for almost two

years. The scroll shown on the commemorative's reverse side was backwards! All Jewish scrolls and books open on the right and not the left, since Hebrew is read from right to left.

By the end of 1974, Israel's mintmasters were ready to be melted into oblivion when another — even more humorous — error was discovered. This time it affected the annual "Season's Greetings" token issued around the time of the Jewish New Year — *Rosh Hashonah* — free of charge to all subscribers of the Israel Government Coins and Medals Corporation. As the cupro-nickel medallions were being mailed to collectors, it was discovered that the word "Greetings" was misspelled "*Greatings*." Before shipping procedures could be halted, 2,000 of the tokens were in the hands of delighted subscribers. The remainder of the issue was destroyed and 90,000 new pieces were minted with the corrected spelling. In addition, for some unexplained reason, the reverse side depicting the Corporation's Menorah Coin symbol was completely restyled, thus giving the original tokens the added dimension of being variations, as well. Each of these *free* tokens is currently selling for \$20.00, which goes to show that even a poor speller can succeed in life.

Israel's most famous spelling error, however, occurred in 1962 with the minting of that year's Chanukah Coin at Berne, Switzerland. Prior to the scheduled distribution date, the Mint presented three visitors with samples of the new one lira commemorative. One of the guests, while glancing at the 15th century Italian Menorah depicted on the reverse, noticed that there was a misspelling in the inscription around the rim. Instead of "*Chanukiyah*" (the Hebrew word for Chanukah lamp), it was written "*Chanuniyah*." As a re-

sult, the issue was destroyed and new coins were restruck.

Faced with the dilemma of whether to request the return of the three misspelled specimens, the Swiss minters, in the spirit of the holiday and electing not to be *Indian Givers*, allowed the happy recipients to retain their commemoratives as treasured Chanuanh (oops, we mean Chanukah) gifts.

The Grand Master of all mint mistakes, however, may well turn out to be the recently issued Mexican-Israeli Numismatic Exhibit Medal — a striking piece created by designers from both countries. On one side is a stylized Menorah, symbolizing the proud traditions of the Jewish state; the opposite portion de-

picts one of Mexico's major mythological deities, *Quetzalcoatl*.

In their zeal to strike a unique joint medal, both governments innocently overlooked one of Judaism's most basic and stringent laws: the prohibition against portraying any pagan deity! Innumerable mandates in the Torah, Talmud and Codes of Law — including the 2nd through 4th of the Ten Commandments — vehemently enjoin the People of Israel from the creation of such objects, even if intended for artistic purposes only. Although *the Quetzalcoatl* side was minted by the Mexican authorities, its appearance on the Israeli sponsored medal will undoubtedly — and understandably — cause some deep sighs, while at the same time making it one of the greatest numismatic *goofs* of all time.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I read of a coin called a Brasher Doubloon which sold for \$430,000 in an auction sale and at that price it is the world's most expensive coin. Does this mean that it is the rarest coin known? Is there anything in ancient or modern Israel's coins that approaches its rarity or value? If the question seems precocious please forgive me as I am a novice who just started last March. M.N., M.D., Silver Springs, Md.

A. Forgive you? Nonsense. I thank you for writing. The novice's questions are the purpose of this column.

First, as to the Brasher Doubloon it is at best, in my opinion, only a merchant's token. It was struck by Ephriam Brasher a jeweler who had his store on Cherry Street in lower New York. There are seven known pieces. It is also the first one that has been sold in public auction since the Tne Eyck sale by Max Mehl back in 1922 and incidentally, the same piece sold for \$3,000! When the Garrett Collection was endowed to Johns Hopkins University it was anticipated that the two in that collection like the one at the American Numismatic Society were permanently removed from the collector. These two specimens will again become available this year as the University is liquidating this truly great collection at auction. It will be interesting to see what these two will bring on the open market.

Under the Articles of Confederation in 1781, Congress authorized the individual states only to strike coinage. At the time of the striking of Brasher's Doubloons, only Vermont, Connecticut, New Jersey and Massachusetts either struck or granted privileges for individuals to strike copper coins. New York did not. Some would-be minters, Brasher included, tried to petition New York for the coinage rights or franchise. The Brasher Dou-

bloon may have been a pattern for a gold or copper proposed New York mintage. We do not know for certain.

Rarity is no positive proof of value. About ten years ago at one of the conventions a display featuring early U. S. Tokens to 1850 had a gold star next to each token that was rarer than the 1804 dollar. Believe me those two cases had more stars than the U. S. flag and at that time, the average value of the starred tokens was about seventeen dollars each.

The Brasher pieces are indeed curious pieces of metal with exciting fictional romance. We saw the chase of rotund Sidney Greenstreet in the flicks and Hawaii Five-O on TV either trying to acquire or repossess the BRASHER DOUBLOON. Part of that sales price is the desire of every red-blooded American boy to own this fabled relic. Back in 1864 W. C. Prime in "Coins, Medals And Seals" advises the young collector "should bear ever in mind that the high price asked for a coin because it is rare ought not make him desirous of possessing it. The moment that the collector begins to value coins because of their rarity, he descends in the scale of science; and when he seeks to possess rare coins merely because of their being rare, he becomes a speculator, envious, and uncomfortable in the presence of others, and ceases to be a genuine numismatist."

Value, as Beauty, is in the eye of the beholder. For example if one of the unique coins listed in Meshorer like the Persian Period large Yahud (M4) came up in an auction, the value would not be the 1000 mail bidders or the 200 floor bidders but the negative nod of the next to last surviving bidder. It could be \$20,000, \$40,000 or even \$435,000 a new world's record. It is supply and demand

Continued on Page 11

Israel's Money & Medals

1979 Edition

EDITED BY SYLVIA HAFFNER

Published by A. H. Kagan

Mrs. Sylvia Haffner, noted lecturer and author of many numismatic articles and one of the winners of the Heath Literary Awards in 1968, by the American Numismatic Association, has edited this magnificent 1979 Edition. It is "the last book you will ever need about Israel's Money & Medals."

This comprehensive edition consists of 480 pages, (an additional 60 pages to the supplement issued in 1977), with all of the latest price guides and lists and photographs of all new coins and medals issued up to 1979. The book is printed with a handsome blue cover. It contains authentic information; a complete service. This new edition is the best coin and medal information investment that one can make on Israeli Numismatics.

It is a complete and ready reference for the new and veteran collector alike. A new numbering system has been conceived to assist the reader.

Chapters consist of: Trade coins and Mint Sets; Commemorative coins including the Gold coins. The Medal section includes, State Medals, Commissioned Medals, Presentation Medals and Chapters on A.I.N.A. Tokens and Medals. The Banknote section is more complete and up-to-date than any other catalogue on Israeli Banknotes.

The Israel Government Coins and Medals Corporation has assisted Mrs. Haffner in supplying all statistics and most

of the photographs. Many of the old photographs have been replaced and all corrections have been made as to mint-age totals.

You will find yourself continually examining your coins and notes while reading the book. This book is not the type to gather dust on the shelf, but rather will be referred to constantly by the Israeli collector.

"Israel's Money & Medals" is also a history book for it tells of the State of Israel and its people as reflected in its money and medals. The book will act as an ambassador of good-will and will help to further the good relations among the free peoples of the world.

In 1967, when Sylvia Haffner first issued her book, "The History of Modern Israel's Money," it was stated by World Coins, "The scope and detailed treatment of this volume makes it a **MUST** for collectors of Israeli Coinage and related material," . . . This new volume edited by Sylvia . . . is also a *must* not only for the collector but for the dealer in all Israeli material! The book is a high quality performance from beginning to end. Mr. Arnold H. Kagan, the publisher, is to be complimented for an outstanding and historic contribution to numismatic literature.

The book is being published in a limited edition of 1500 copies.

BRASHER DOUBLOON by Edward Janis . . . Continued from Page 10

not rarity which governs prices. An advanced collector of the city coins will find dozens of examples of coins that he can readily acquire in time where there are less than six examples known for less than \$60-\$80. In the modern coinage of Israel there are some excessive rarities like the 1960 "Eight-Grins" One Agora

Patterns (appears to be 2 each of 4 different dies); 1964 25 Agorit 5 Minted; and some of the SPECIMEN prutot pieces. For further issues see your Kagan and Sylvia Haffner's articles in the last few SHEKELS.

P.S.—Ephriam is such a nice Hebrew name. I wonder if he was Jewish?

Israel's Patterns, Trial Pieces and Rejected Designs *(A SERIES)*

PART 6 — Continued from July-August 1979 issue

By SYLVIA HAFFNER



SYLVIA HAFFNER

It was brought to my attention many years ago that my photos of the Weizmann gold coins in my book "The History of Modern Israel's Money" 1970 did not contain the "Mem" indicating their Proof status. The photos used came from the Israel Government Coins and Medals Corporation and were taken, I believe, from the plaster models as many of their commemorative photos had been photographed from the models.

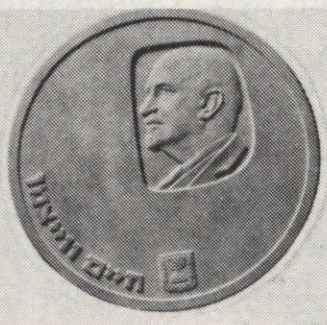
In 1971, a set of the 50 and 100 Lirat gold coins of Weizmann was shown to me without the "mem." I immediately sent a letter out to Israel to inquire . . . why . . . no "mem?" I received the following letter from Mr. Yitzhak Avni, who was Director-General of the I.G.C.M. at the time.

"The Corporation ordered the Weizmann coins from the Bank of Israel in proof condition with the letter "Mem." For some reason the Berne Mint forgot to imprint the "Mem" and delivered the goods without it. Consequently the Bank of Israel returned the entire quantity to the mint, except for ten sets which we retained. To the best of my knowledge the sets were sent somewhere in South America."

The Bank of Israel always retained specimens of every coin minted under their auspices. These specimens were given out by the Bank to various V.I.P'S or to other bankers from other countries visiting the bank as gifts and mementos.



100 POUNDS



50 POUNDS

"JERUSALEM LAMP" BERNE DIE VARIETY PROOF

The Jerusalem Hanukka Lamp coin issued in 1977 had a similar "die problem" as the 1971 "Let My People Go." Both issues had proof dies made at the Berne Mint and both proved to be unsatisfactory. In both instances the Bank of Israel turned to the Kretschmer Mint in Jerusalem to make new dies. This variety was written up for The Shekel Vol. XI, No. 5, Sept.-Oct., 1978. I felt it should be included again with this series so that all varieties would be together for easy reference in the future.

The mintage of the two varieties are very close with an estimate of 12,000 by the Berne die and 17,000 by the Kretschmer die. The Berne dies ran into technological

difficulties at the Jerusalem Mint in striking the large cupro-nickel coins, and more dies were needed that were supplied by the Berne Mint. Subsequently additional dies were ordered from S. Kretschmer & Sons.

The main differences between the two different dies are as follows:

BERNE DIES "OPEN MEM"

The planchet varies from 1.90mm. to 2.15mm.
The rim is shallow.

OBVERSE

The "mem" is smaller and thinner, wide open at the bottom.
The lettering is thinner and less dense.

REVERSE

The lamp is fully frosted with no proof surfaces within the oil containers.
The lettering is thinner.

KRETSCHMER DIES "CLOSED MEM"

The planchet varies from 2.3mm to 2.5mm.
The rim is sharp.

OBVERSE

The "mem" is thicker and square and closed on the bottom.
The lettering is thick and closely grouped.

REVERSE

Highly polished fields, including the oval fields inside the oil containers of the lamp.
The lettering is thicker.



"OPEN MEM" — BERN — DIE



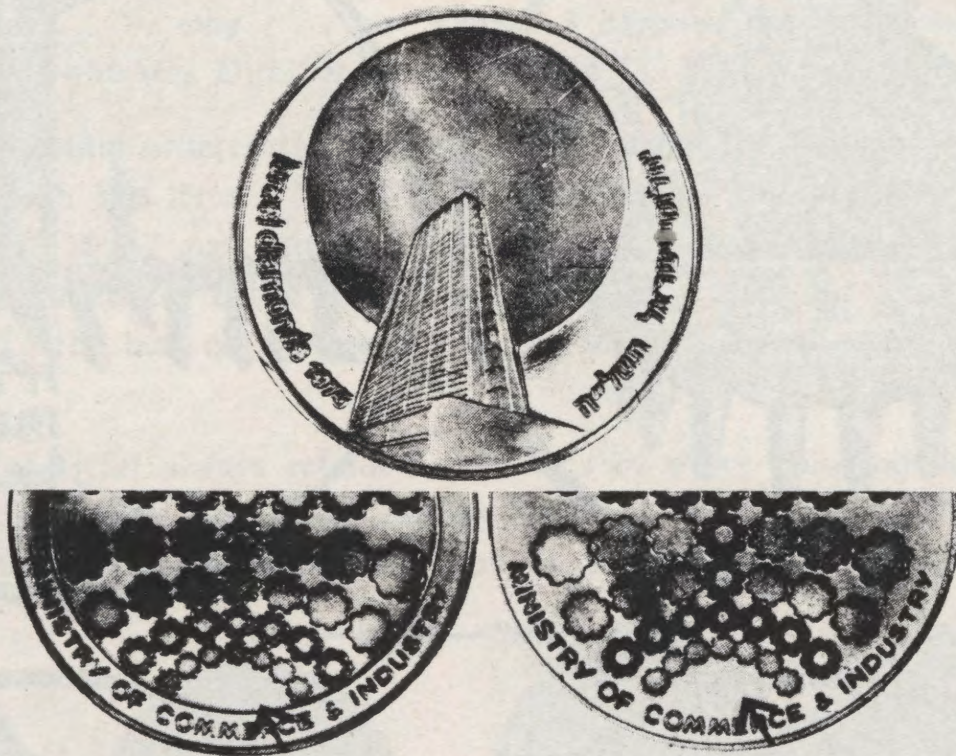
"CLOSED MEM" — KRETSCHMER — DIE

DIAMOND INDUSTRY MEDAL DIE VARIETY, 1975

The Ministry of Commerce and Industry honored the Diamond Industry with the striking of a medal. The medal was struck in bronze, silver and gold. Some of the issues in bronze and silver contained a diamond in the obverse.

In 1977 a die variety in the gold issue was discovered. All of the bronze & silver medals have the seven-branched Menorah fitting into the wheels of world industry representing Israel's imports and exports. The Menorah is enclosed within a circle leaving a small plain border. On the gold medals there is an inscription, "Ministry of Commerce & Industry" on the top rim in Hebrew and on the bottom rim in English. On approximately the first one thousand two hundred gold medals (all medals are numerically serialized of which 2,629 were struck) there is not a "circle" surrounding the Menorah. After one thousand two hundred medals the "circle" around the Menorah appears until about two thousand two hundred and up when again it reverts to no "inner circle." Just why these two dies were used has not been explained. If you will check all the series of the Industry Medals you will find all reverses have the inner circle and all have the inscription on the bronze and silver medals.

It has been estimated that around 800- to 1000 medals exist with the "inner circle."



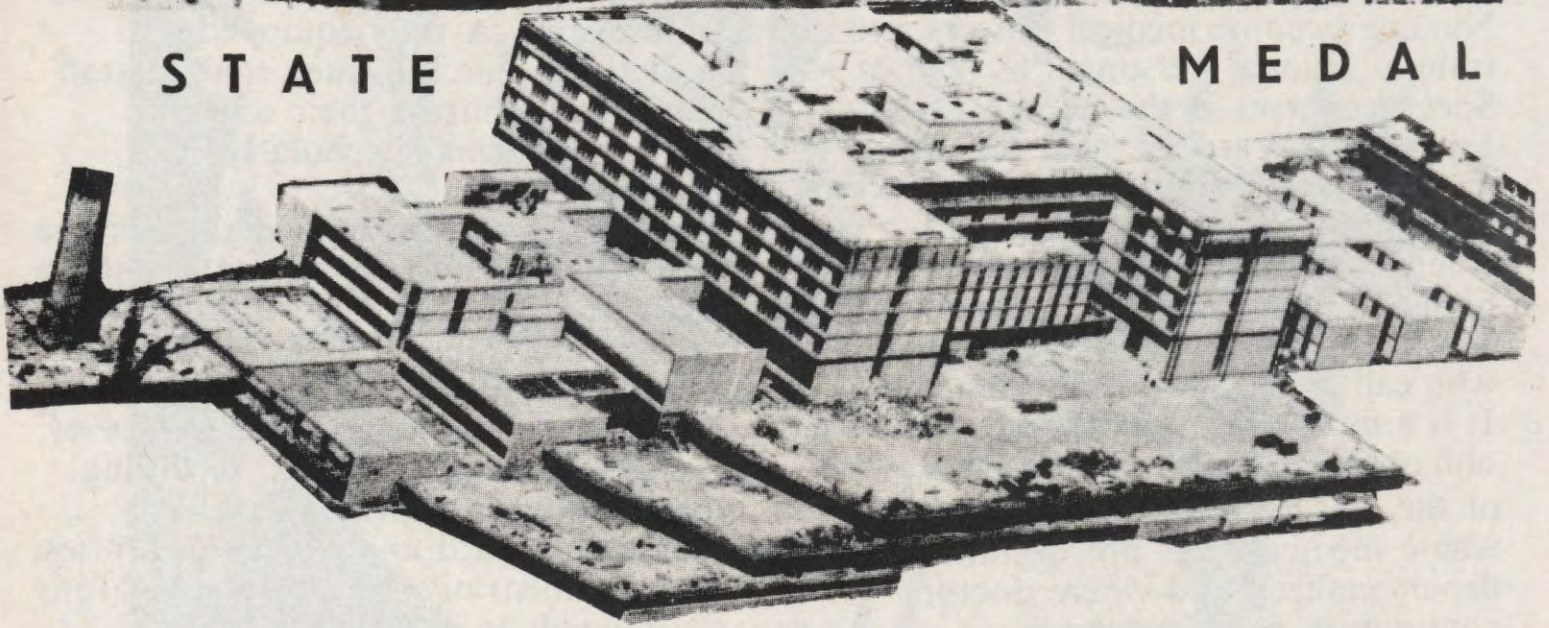
A.I.N.A. is planning to strike a commemorative medal in honor of the 13th Anniversary-Bar Mitzvah year of our organization. We ask members to submit their ideas of a design suitable for the obverse side of this medal prior to January 1st 1980. The winning design will be selected by the Executive Committee at this time, and a prize of \$100.00 will be awarded to the designer.

PLEASE SEND DESIGNS TO THE A.I.N.A. OFFICE

SHAARE ZEDEK MEDICAL CENTER

S T A T E

M E D A L



With the opening of the new Shaare Zedek Medical Center, Jerusalem enters into a new era of health care for all of its citizens. Built at a cost of \$50 million, the Medical Center provides a broad range of diagnostic and therapeutic services, backed up by the most modern medical equipment and systems anywhere. In addition, education and research are integral parts of the Medical Center's total program. Shaare Zedek, the first Jewish hospital built outside the Old City walls, was opened in 1902 for the sick of Jerusalem, irrespective of religion, race or ability to pay. Since then Shaare Zedek Hospital has been an intimate part of Jerusalem's history, sharing with the city and its people all the wars, hardships, and achievements of the last eight decades. The hospital was founded in 1873 by the Jewish communities of Frankfurt am Main and of Amsterdam, in order to provide turn-of-the-century Jerusalem with medical care on a European standard. The population of Jerusalem then included a disproportionate number of the old and the poor. Knowledge of public hygiene and sanitation was at a very primitive level. Shaare Zedek's first hospital director, Dr. Moshe Wallach, often prescribed meat and vegetables as the most effective medicaments for the medical problem which he found to be so prevalent in Jerusalem: undernourishment. For

many years the hospital was also engaged in a battle against epidemiological diseases. It established Jerusalem's only isolation unit to cope with outbreaks of cholera, typhoid, typhus, meningococcal meningitis, diphtheria and polio. Shaare Zedek contributed powerfully to raising the level of health services in Jerusalem, and thus played a pioneering role in establishing a foundation for modern urban living in this ancient city. In each of Jerusalem's crises the hospital was always on call — tending the wounded of the Arab pogroms of 1921 and 1929, and operating on civilian and military casualties during the War of Independence, when it was the only surgical hospital not cut off by enemy forces. During the Six Day War, it treated 450 wounded and performed over 200 operations in 70 hours, for which it received a commendation from the Israel Defense Forces. The Yom Kippur War saw Shaare Zedek converting once again into a fully equipped and prepared military hospital. Whilst 435 wounded from all fronts were received and treated, Shaare Zedek continued to provide surgical services to civilians as well. In the years following the war, Arab terrorists have kept up their attacks on Israeli civilians. Bomb blasts in central Jerusalem have caused hundreds of casualties, with most being brought to Shaare Zedek.

Shaare Zedek's contribution to national defense has not only been reactive. Senior doctors from Shaare Zedek's staff serve in the Army Medical Corps, in military hospitals, and in front line units. Graduates of the School of Nursing become medical officers and train additional personnel as medics. Special courses in the Shaare Zedek Emergency Ward are held for army medics and paramilitary youth to keep them up-to-date on wartime and emergency procedures.

Shaare Zedek had long ago earned the special affection of Jerusalem's people, who call it the "Hospital with a Heart." It is a modern hospital which preserves and observes Jewish tradition and is one of the few institutions in the world where medicine has not become depersonalized and where doctors continue to place the emphasis on treating people and not just diseases. For the staff of Shaare Zedek, patients are individuals who are treated with consideration of all the social, environmental and psychological problems associated with disease.

The Medical Center itself consists of ten linked buildings, totaling 1,300,000 square feet of floor space, on a 14 acre site. The Main Hospital Building is the dominant structure. Its ten stories contain over 500 hospital beds and dozens of medical departments and specialized units. These include: Pediatric Surgery, Acute Geriatrics, Rehabilitation, Neonatology, Coronary Care, Oncology, Nuclear Medicine, Intensive Post-Operative Care, Pulmonary Function Laboratory, Dialysis and Pediatric Nephrology, and a Neurodiagnostic Institute.

The Underground Emergency Hospital, designed for peace and prepared for war, is protected against atomic, chemical, and conventional attack. Built according to the rigid specifications of the Israel Army, it contains an emergency surgery suite, Department of Radiology, laboratory, patient rooms, and the Casualty and Admission Department with direct underground access for ambulances. A separate, self-contained Emergency Shelter is equipped with 250 bunk beds, additional operating theaters, radiology rooms, and a blood bank.

The new Shaare Zedek Medical Center also includes a three-unit Outpatient Clinic building which treats over 1,000 patients every day.

Clinical and basic scientific research is carried out in a number of specialized laboratories. A fully-equipped and modern Research Center enables staff members to pursue their scientific interests and make scholarly contributions.

Teaching facilities are available for the instruction of medical students, and an eight-story Nursing Educational Center houses and trains 180 young women.

The new Medical Center brings computer technology to the service of the sick. Patients' records, including diagnostic and personal data, pharmacological and other inventories, and administrative functions are all fully automated. In addition, work procedures utilize the latest technological innovations to ensure the observance of Jewish tradition while providing the very best medical care. The new Shaare Zedek Medical Center was built and equipped with the considerable assistance of friends in many countries of the world.





Rushing the wounded
to Shaare Zedek Hospital
during the Yom Kippur war
1973



Schwester Selma Mayer,
Shaare Zedek's 94-year-old
Head Nurse Emeritus who
has lived at the hospital
since 1916, comforts a
young iron lung patient
during the polio
epidemic in the 1950s.

DESCRIPTION:

OBVERSE: The new Shaare Zedek Medical Center and the verse:
"Open unto me the gates of righteousness."

REVERSE: The new symbol of the hospital in the form of a Star
of David. The Shaare Zedek Medical Center Jerusalem —1978
in Hebrew and in English.



The Balfour Declaration, issued in 1917, declared that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people". This Declaration was the basis for the mandate over Palestine granted to Britain in 1920 and approved by the League of Nations in 1922. Paragraph 4 of the Mandate called for the establishment of a "Jewish Agency" to advise and cooperate with the administration of Palestine on economic, social and other matters affecting the Jewish national home. The World Zionist Organization was granted the status of the "Jewish Agency" but Paragraph 4 laid down that that Organization should endeavour to set up a broad-based Jewish Agency with which all Jews wishing to contribute to the establishment of a Jewish national home in Palestine could collaborate.

The "Jewish Agency for Palestine" was established at a meeting held in 1929 at Zurich under the presidency of Chaim Weizmann, President of the World Zionist Organization. Fifty percent of the delegates were elected by the Zionist Congress to represent the World Zionist Organization and the other fifty percent were elected by various non-Zionist organizations. However the hopes of ensuring non-Zionist cooperation in the work of the Agency failed to materialize and in the course of time the Executive of the Jewish Agency and the Executive of the World Zionist Organization became identical and the Jewish Agency was transformed into the executive organ of the World Zionist Organization.

JEWISH AGENCY JUBILEE ·

State Medal

The World Zionist Organization and the Jewish Agency played a decisive role in encouraging the Jewish people to prepare themselves for a renewal of Jewish national independence by setting up bodies to deal with health, welfare and education. They also took care of the defence of the population by forming and taking over the "Hagana" — the Jewish Defence Force — and it was these two organizations who laid the foundations of the "State on the way".

In 1952 the Knesset enacted the "Law for Defining the Status of the World Zionist Organization" and in 1954 an "Agreement" was signed between the government of Israel and the Executive of the Jewish Agency under which the World Zionist Organization and the Jewish Agency were granted special status, whereby: "the State of Israel sees itself as the creation of the Jewish people as a whole and its doors are open to every Jew wishing to enter therein; the State of Israel regards the World Zionist Organization as an authorized agency which will continue to work within Israel for the development of the country and its settlements, for the absorption of immigrants from all over the world and for co-ordinating the work in Israel of those Jewish organizations engaged in these activities".

From the very moment the State of Israel was declared there has been a strengthening of the ties between the State and the Jews of the Diaspora. Diaspora Jewry, without distinction of ideology or organizational framework, have worked hard to help finance the Jewish Agency in its work in the fields of immigration, absorption and settlement through their support of the United Jewish Appeal in the U.S.A. and the Keren Ha-Yesod in 60 other countries. Their identification with the State of Israel became even closer in the weeks preceeding and following the Six-Day War, when emergency appeals raised no less than 350 million dollars within a period of a few months.

These close ties between the State of Israel and Diaspora Jewry were given formal recognition in August 1970 when it was decided, in Jerusalem, to change the composition of the Jewish Agency. In 1971 there took place in Jerusalem the founding session of the broad-based Jewish Agency, which included the United Jewish Appeal and the Keren Ha-Yesod.

The supreme organ of the Jewish Agency is the General Council, whose membership is comprised of representatives of the World Zionist Organization — 50%; the United Jewish Appeal — 30%; the Keren Ha-Yesod — 20%. The Council elects a Board of Governors on which the three organizations are represented in the same 50-30-20 proportions.

As the Jewish Agency celebrates its Jubilee, it has taken upon itself, in addition to its traditional work in the fields of immigration, absorption and settlement, the task of working towards closing the social gap in Israel and eliminating all remaining slums.





Description of the Medal :

Obverse : Figures of immigrants leaving a ship create a Star of David together with the verse in Hebrew: "And I will bring them in... and they will be my people" (Zecharia 8.8). On the rim, the English translation of the verse.

Reverse: The emblem of the Jewish Agency and the inscription: "Jewish Agency for Israel Jubilee 1929-1979" in Hebrew and English.

Design: Yaacov Enyedi, Jerusalem
Engraving: Emanograph Israel Ltd.
Mint: Emanograph Israel Ltd.

Details of the Medal :

Metal: Bronze/Diameter: 59 mm



From its inception, the aim of the Zionist Movement was to create a homeland for the Jewish People in Eretz Israel, where it could live in peace with its neighbours. The agreement reached in 1918 between Chaim Weizmann and the Emir Feisal was welcomed throughout the Jewish world as an achievement of extraordinary importance; unfortunately, it was never implemented.

The desire for peaceful relations with the Arabs found expression at the very birth of the State of Israel. In the Declaration of Independence, in which the Jewish People announced the establishment of its own sovereign state, it also called upon the Arab inhabitants "to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship..." and extended its hand "to good neighbourliness..." This appeal was ignored; instead, open war was declared, based on the Arab ideology that the very existence of the State of Israel was an act of aggression against the Arab people.

Notwithstanding this attitude and the economic boycott instituted against Israel, every government of Israel, from the first one onward, has expressed its readiness to meet Arab leaders in an attempt to find a *modus vivendi* on which peace could be built. Secret discussions were held with various levels of Arab leadership, and foreign personalities were involved in efforts to bring the two sides together for negotiations. Of course, any peace treaty would have to insure Israel's right to exist and its right to secure borders, but it seemed that the Arabs would settle for nothing short of the dissolution of Israel in one form or another.

Many and bitter have been the wars between Israel and its neighbours; basically, they have gained the Arabs nothing. Israel, at least, has won its continued existence. After each war the leaders of Israel appealed to the Arabs to halt the senseless bloodshed and to negotiate a peace agreement to the mutual benefit of both sides to the conflict. Until Anwar Al-Sadat's visit to Jerusalem in 1977 these appeals were rejected.

The breakthrough in this area must be credited to the President of Egypt, Anwar Al-Sadat. In November 1977 he made a formal visit to the capital of Israel, addressed the Knesset and met for discussions with Prime Minister Menahem Begin and the Israeli leadership. The visit was, of course, the result of

שלום
LEACE



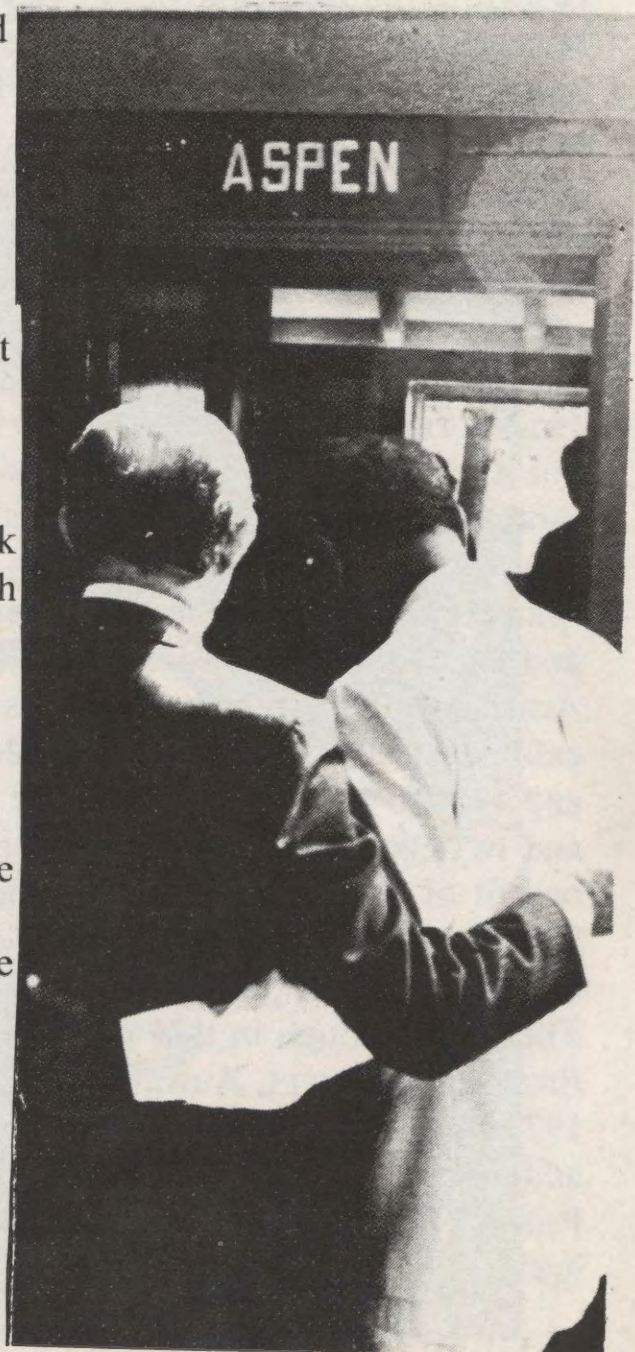
careful and detailed planning and preparation. After the visit, negotiations began in Jerusalem and Cairo, culminating in a summit conference at Camp David in the U.S.A., which also involved President Jimmy Carter of the United States. The result of that conference was a commitment on the part of Israel and Egypt to continue negotiations until a peace treaty between the two countries was signed.

The negotiations continued at all governmental levels, with the U.S. Administration playing an important role. The myriad technical problems that arose seemed almost insurmountable; it is one thing to agree in principle, quite another to translate the principle into practical terms. An enormous amount of hard, detailed negotiation was invested by the two countries. Finally, following on the historic visit of U.S. President Jimmy Carter to Cairo and Jerusalem in March 1979, an agreement was reached to end the state of war between the parties and to normalize relations as between two neighbouring, friendly states. On March 26, 1979, President Sadat and Prime Minister Begin signed the Peace Treaty at an impressive ceremony in Washington.

President Sadat is the first Arab leader openly to espouse the cause of peace. While it is true that the road to a final agreement with all Israel's Arab neighbours is strewn with a great many difficulties, it is also true that the process has at last — after thirty years of intermittent warfare — begun.

Israel is a Jewish state and one does not have to look very far to discover the significance of Peace in Jewish tradition. "I will give peace in the land" (Leviticus 26:6), the motto of Israel's State Medal commemorating the Israel-Egypt Peace Treaty, is the Biblical ideal for mankind. The Rabbis of the Talmud, too, regarded peace as one of the pillars upon which the whole world stands. They even held that *Shalom*, the Hebrew word for peace, is one of the names of God, and later the Kabbalists ascribed a cosmic significance to the pursuit of peace. Many passages in Jewish liturgy end with a prayer for peace, and the word *Shalom* is the standard greeting in Hebrew.

The effort to achieve and maintain peace is thus a paramount duty and an ongoing challenge; it can be said that Israel has striven with all the powers at its disposal to fulfil its Jewish destiny.



JEWISH MEDALS

ARTICLES AND RESEARCH

by

H. Feuchtwanger

MEDALS were first struck in the Middle Ages, but the earliest Jewish ones make their appearance in the 16th century, and were, likewise, the product of contemporary Italian art. The number from the 16th, 17th and 18th centuries is small; only from the second half of the 18th century did they begin to be issued numerously

Study of Jewish art commenced at a much later period (end of the 19th century), and no closer study of Jewish medals was made. In fact no comprehensive study of the subject has been written, and publications are of fragmentary character. The pioneer in the field was Albert Wolff (1841–1907), a diamond and antiques merchant of Dresden. He left his rich collection of medals and religious objects to the Jewish Museum in Berlin, laying the foundations of a collection which, in the course of time, developed into one of the finest of its kind in the world. His studies remain of the utmost importance.¹

Dr. Moritz Stern, Librarian of the Berlin Jewish Community and Curator of the Museum, added to the collection and published a comprehensive catalogue.² He was the first to classify the material into six different sections: personalities and events of the Bible; Jewish personalities or persons of Jewish origin; Jewish history; synagogues, schools and charitable institutions; Jewish religious customs and observances; miscellaneous.

This classification, notwithstanding the extensions and sub-sections he introduced, suffers from certain drawbacks by reason of a lack of clear definitions. Dr. Bruno Kisch³ published a lengthy and detailed article on the historical background, suggesting a programme for collectors of ancient coins and a more precise method of classifying Jewish medals. He makes use of nine categories (some of them, it is true, based upon Stern's system), as follows:

Biblical themes;

Jewish political themes;

Themes from the life and organization of the communities;

Jewish projects and congresses;

Commemorating important Jewish personalities and their achievements;

Marking Jewish commercial initiative;

Anti-semitic;

Designed or struck by Jews, whatever the significance;

Cabbalistic and charms.

Both Stern's and Kisch's systems betray inexact connotations, and the question must be asked at the outset: 'What in fact is a Jewish medal?' What may and what may not be included in this category? It is only on the basis of a fixed definition that we can proceed to scientific classification. It will prove profitable, in any such discussion, to determine first of all what is not to be regarded as a Jewish medal, or what medals constitute marginal cases, giving a number of examples in each instance. We must distinguish clearly between medals of Jewish interest and Jewish medals *per se*. Medals of the former class (which cannot be regarded as Jewish medals) should, I suggest, be classified on the following lines:

1. Biblical personalities and events. A large gold-plated copper medal, 65 millimetres in diameter, is reproduced here (Plate I, No. 1). Struck in Joachimsthal in Bohemia, it dates back to the 17th century, and is an outstanding example of its genre. The obverse shows Alexander the Great kneeling before the High Priest during his legendary visit to Jerusalem; Alexander and his warriors are on one side and the High Priest, with attendant priests, is on the other, and Jerusalem in the background. The reverse shows the priestly crown, upon which is inscribed the Divine Name; around are the passages describing the incident. The medal was struck in a period of Humanism and Christian enlightenment. But, notwithstanding its theme and inscription, it cannot be classified amongst Jewish medals.

2. Medals of which the theme is Jesus of Nazareth, bearing Hebrew inscriptions, such as a 36 millimetre diameter silver one, with an exclusively Hebrew inscription, struck in Germany at the end of the 16th century (Plate I, No. 2). The obverse bears the image of Jesus with the inscription A(don) (for: Adon Yeshu, Lord Jesus). The reverse: five lines of Hebrew — *Mashiah melech ba beshalom ve'adama dam* (sic) * *asui hai*. Can this be regarded as a Jewish medal?

3. Medals that mark events in the political life of the Jews, as for example the tin medal (Plate I, No. 3, diameter: 44 millimetres) issued in Vienna in 1782 in thanksgiving for the Edict of Tolerance (for both Jews and Protestants) in Austria. The obverse bears the likeness of the Emperor Josef II, facing right; the reverse: three figures (a Rabbi, a Catholic priest and a Protestant pastor) under the imperial eagle, with the inscription: '*In Deo*' and, below, '*Ecce Amici*' ('In God they are friends').

4. Imaginary or counterfeit shekels. These are medals (in the view of the

* Read: *ve'adam me'adam asui hai*.

writer basically anti-semitic in character) possessing an interesting history. There are about one hundred variants, and Kisch ⁴ reproduces practically all. Most were struck in the German town of Görlitz, others in Prague, Hamburg and Rome. I shall be content here with only one (silver, 28 millimetres diameter, Plate I, No. 4). Obverse: a beaker or ewer on a stand, out of which incense rises; around, the inscription 'Shiklei' (!) and on the other side 'Srael'. Reverse: Aaron's Rod in flower, and, around, the inscription 'Jerusalem the Holy'.

These shekels, struck from the end of the 16th century to the 19th, were sent to Palestine, for sale, with a document in German (reproduced below), to Christian pilgrims. The document reads as follows: 'A correct copy of an original piece of silver. The Lord Christ was sold by Judas Iscariot for thirty pieces of silver. The Israelite piece of silver had the value of one silver shekel in the Temple and according to our reckoning held almost one loth or three and five-ninths quintals. On one side of the medal is Aaron's Rod, and the Hebrew inscription on it means 'Jerusalem the Holy'.'

On the other side is an expiatory sacrifice and the inscription 'Shekel of Israel'. The signature is of Joseph Liebich from Munich in Bavaria.

The pilgrims brought the medals home as souvenirs of their visit to the Holy Land, and they were eventually sold to local Jews. The Jews, having no more sense of history than their Christian neighbours, avidly acquired objects bearing Hebrew lettering and the words 'Shekel' and 'Yerushalayim'. They used them (five together) for the ceremony of the redemption of the first-born, and, to this day, specimens are to be found in many Jewish homes. But can they be regarded as having a Jewish character?

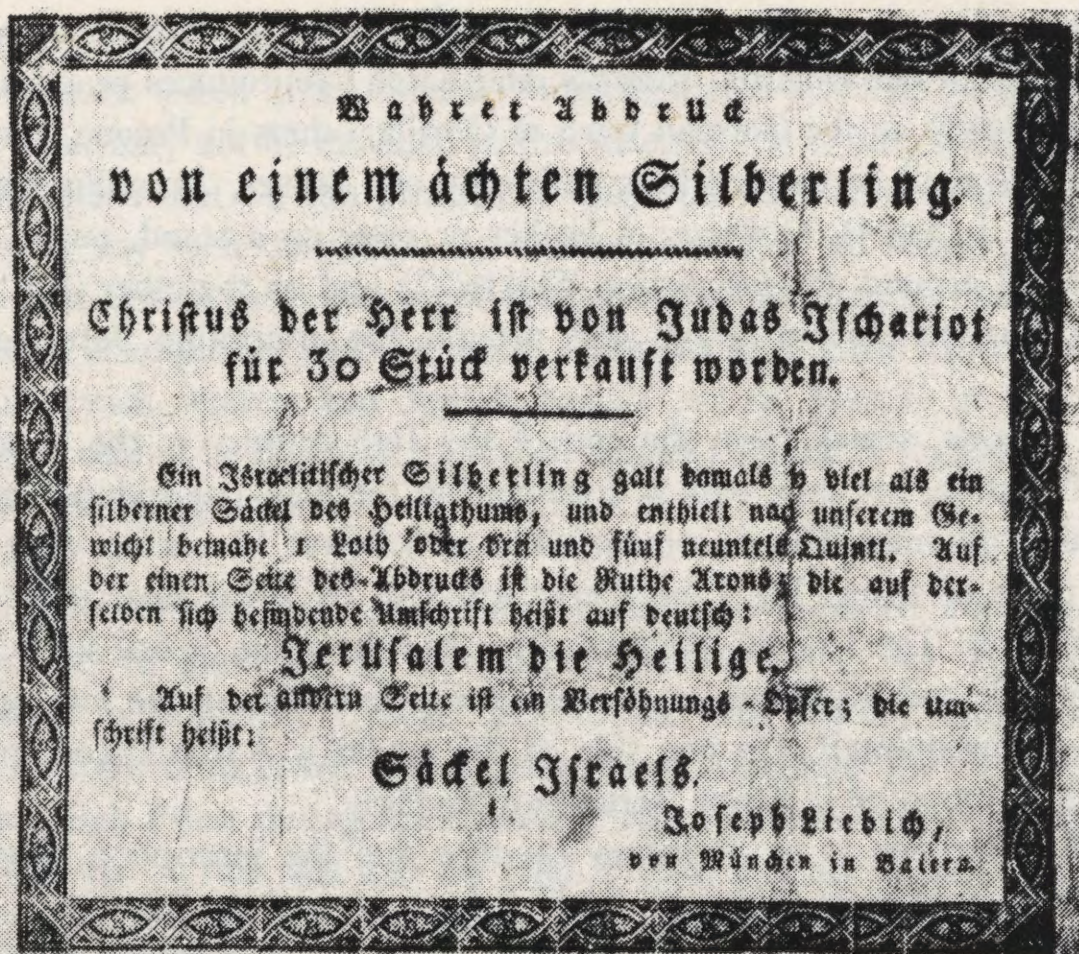
5. Medals of anti-semitic significance. Should anti-semitic medals that make a mockery of the Jews, medals struck to mark the baptism of Jews, or counters bearing the inscription 'Judaea Capta' (struck in Padua in the 16th century) be regarded as Jewish medals? Two specimens will suffice:

a. (Plate I, No. 5). *Du Kornjude* ('You corn-Jew!'), silver, diameter 36 millimetres. Struck in 1694 (a year of famine) in Germany.

Obverse: a Jew with a staff in his hand and a sack of corn on his shoulder. A small fiend sits on the sack, and tears it open; from the rent the corn streams out. Below, the inscription 'Time of dearth'.

Reverse: a measure of corn within which is the inscription: 'He who hoards corn a curse upon him; but blessing upon him who sells it.' (Proverbs XI 16)

b. 'Judaea Capta' token (Plate I, No. 6). Copper, diameter 29 millimetres; struck, apparently, in Padua in the 16th century for anti-semitic reasons and with the consent of the Christian Church. A copy of the well-known Roman coin.



Document guaranteeing the imaginary shekel

6. Medals which are totally unrelated to Jews and Judaism, though they bear Hebrew inscriptions. An example is the silver medal of 52 millimetres diameter, minted by Henry Bass in London in 1545, on the induction of Henry VIII as Head of the Anglican Church. The inscription is polyglot — Latin, Hebrew, and Greek (Plate I, No. 7).

7. Medals struck by Jewish medallists, but of no Jewish significance. In the 18th and 19th centuries, a number of Jewish medallists gained considerable reputations. They did not confine themselves to creating Jewish medals; indeed their main activity was medals for kings, nobles and cities, in testimony of victories and public events, and suchlike medallions and decorations. We shall meet them again when we come to discuss Jewish medals. A single example will be enough at this point: (Plate I, No. 8) copper, diameter 60 millimetres. This, issued in 1848 to mark the reconstruction of the famous cathedral in Cologne, is the work of the Jewish master, I. Wiener.

Obverse: the original church, dating back to the 13th century.

Reverse: the restored edifice.

8. Many collections include Jewish jetons, which the collectors regard as Jewish medals. But a distinction must be drawn between them and medals



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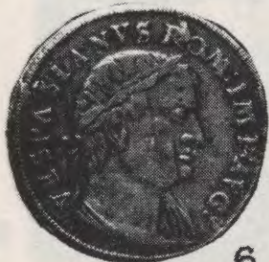
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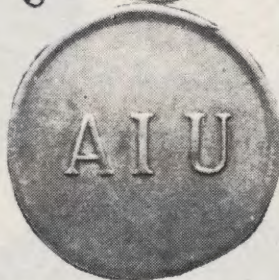
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8



7



9



5

proper. Jewish communities occasionally issued jetons for charitable purposes, for the slaughter of cattle and sheep, as internal small change, and for elections.

The following examples are instructive:

a. A silver counter, perforated in the centre, diameter 39 millimetres, issued in Amsterdam in the 18th century (Plate II, No. 2). Obverse: a bier. Reverse: the gate of the Jewish Quarter, bearing, above, the name Isak Burgh, and below, in Dutch, Laat Paseere (Let pass). This medal⁷ served as an exit and entry permit for members of the Hevra Kadisha, who had to remove dead bodies to the cemetery at night, after the Ghetto gates were shut.

b. A token struck by the Jewish community of Rome in the 18th century (Plate II, No. 3). Yellow copper, 32 millimetres diameter. Obverse: 3 B(ajocci); around, 'For the slaughter of a big fowl'. Reverse: ת"ת within a wreath (the income from slaughter fees was devoted to maintenance of the Talmud Torah).

c. A token for meat from קמ"ר (Kehillat Mattersdorf, Austria) (Plate II, No. 4). Copper, diameter 30 millimetres.

Obverse: within a wreath, I G M: Israelitische Gemeinde Mattersdorf.

Reverse: the Hebrew initials, also within a wreath.

d. A token of Zichron Yaacov (Plate II, No. 5); copper; diameter 23 millimetres. This was struck in Paris in 1886 by requirement of Baron Rothschild in three denominations — $\frac{1}{4}$, $\frac{1}{2}$ and 1 (metallik),⁵ but the Turkish Government forbade its circulation. It led to the trial of several residents of the 'colony' by a Turkish court.

e. At about the same time, it seems, and in the same dimensions, a 1 metallik token was issued for Mikveh Israel (Plate II, No. 6). Yellow copper, diameter 34 millimetres. This, too, was issued in three denominations, but the inscription is in Latin characters. Obverse: the denomination within the name of the village. Reverse: A I U (Alliance Israélite Universelle).

f. A counter issued in Beirut (Plate II, No. 7). Yellow copper, diameter 23 millimetres.

Obverse: Beirut; a wreath of pearls.

Reverse: 'Charity for the poor, the visiting of the sick, 5564' (1904).

9. Medals in honour of persons of Jewish origin, who were converted to Christianity or born half-Christians, such as Heine, Offenbach and Marx. It is extremely doubtful whether such medals should be included. We may cite, as one example, a plaque (one-sided) of Heinrich Heine. Galvanized iron, 76–46 millimetres (Plate II, No. 8). This, produced by H. Kautch, was issued in memory of the poet (1797–1856).

10. Cabbalistic medals belong to the category of charms. The medal reproduced here (Plate II, No. 9), of doubtful origin — Jewish, Christian, Gnostic or Cabbalistic, is made of bronze, 44 millimetres in diameter. It comes, apparently, from Italy and is of the 16th century.

Obverse: a skull (or head of Jesus); a Hebrew inscription around and within a pentagon including the name of Jesus.

Reverse: around, the names of angels and, within a square, the Ineffable Name in all forms.

* * *

The present article is an attempt to clarify what should be excluded from the category of Jewish medals. It is difficult at times to decide what should and what should not be admitted. But none of the specimens — from the Middle Ages to the Modern Era — enumerated above can be regarded as a Jewish medal.

Note: The author wishes to express his gratitude to the Bezalel National Museum in Jerusalem for permission to publish the material from its collection.

NOTES

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COINS OF ANCIENT ISRAEL

by David Hendin



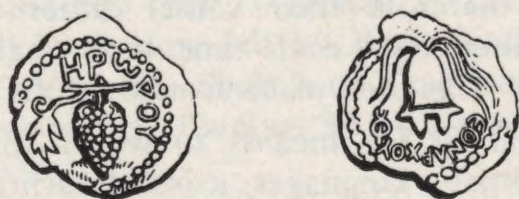
Coins Tell of Ancient Rulers

A number of the coins of ancient Israel tell us about rulers who are specifically mentioned in the scriptures.



HEROD I, King of the Jews, 37-4 B.C. Obverse: Tripod with ceremonial bowl above, Greek inscription, "*Of King Herod.*" Reverse: Incense burner flanked by palm branches, surmounted by star.

"Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared." (Matthew 2:7)



HEROD ARCHELAUS, Ethnarch of Judaea 4 B.C.-6 A.D. Obverse: Bunch of grapes on vine, Greek inscription, "*Herod.*" Reverse: Tall helmet with crest, Greek inscription, "*Ethnarch.*"

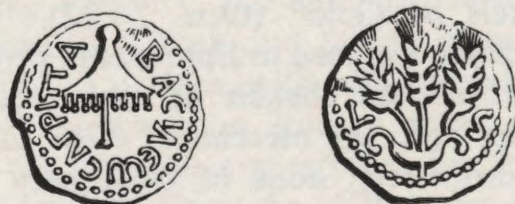
"But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither . . ." (Matthew 2:22)



HEROD PHILIP II, Tetrarch of Trachonitis, Gaulanitis, and Batanea 4 B.C.-

34 A.D. Obverse: Head of Tiberius, Greek inscription, "*Tiberius Augustus Caesar.*" Reverse: Temple, Greek inscription, "*Philip the Tetrarch.*"

"Now in the fifteenth year of the reign of Tiberius Caesar . . . Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the reign of Trachonitis . . ." (Luke 3:1)



HEROD AGRIPPA I, King of Judaea 37-44 A.D. Obverse: Umbrella with fringes, Greek inscription, "*King Agrippa.*" Reverse: Three barley ears.

"Now about that time Herod (Agrippa) the King stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." (Acts 12:1-2)



AGRIPPA II, King of North-Eastern Palestine 56-95 A.D. Obverse: Head of Titus, Greek inscription, "*Emperor Titus Augustus Caesar.*" Reverse: Nike carrying wreath and branch, "*Year 26 of Agrippa.*"

"Then Agrippa said unto Paul, Thou art permitted to speak for thyself." (Acts 26:1)

Continued on Page 35

THE SHEKEL

One of the Most Far-Reaching Coins in Numismatic History

(Reprinted with permission of COINage, May 1976)

By MEL WACKS

PROBABLY NO numismatic term has ever meant so many different things to so many different people over so long a span of time as the Shekel. It all started in Biblical times when the Shekel was a standard weight for both silver and gold. In fact, the verb SHKL meant "to weigh."

In the story of Abraham (c. 19th Century BC), "It came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels of Gold" (Gen. 24:22). "And Abraham weighed to Ephron the silver . . . four hundred shekels of silver, current money with the merchant" (Gen. 23:16). Unfortunately, none of these very early weights have yet been found.

An incised ancient Hebrew inscription dated circa 8th Century BC has been unearthed near Tel Aviv. It evidently was an invoice, and it reads, "Gold of Ophir. Belonging to Beth-horon/30 Shekels."

Actually there were three distinct shekel standards for silver — the "weights current among the merchants," mentioned previously, "shekel of the sanctuary" (Exodus 30:13), and "the king's weight" (2 Sam. 14:26). These different concurrent systems obviously were a cause for confusion, and a standardization finally took place around the 7th Century BC, possibly carried out as part of the reforms instituted by Josiah, king of Judah. Sometime before, the Prophet Amos (8th Century BC) had noted those who made "the shekel great, falsifying the balances by deceit" (Amos 8:5), that is increasing the weight of the shekel so as to falsely indicate that more silver was being weighed.

There are many marked domed stone weights of Josiah's time extant indicating various fractions of a shekel, the standard shekel-weight, and multiples of the shekel. These shekel stone weights were used

to balance pieces of precious silver and sometimes gold on simple scales of the yoke type, having two pans suspended from a rod. While these weights may appear to be quite simple, their function was as sophisticated as our modern refined system of weights and measures. In the Book of Deuteronomy it is written, "You shall not have in your pouch alternate weights, larger and smaller . . . you must have completely honest weights and completely honest measures" (Deut. 25:13-15). The manufacture of false weights and measures was punishable by flogging, and in later Jewish writings, the crime of false measures was held to be graver than incest!

It was not too long after the standardization of the Judaeian stone weights that they were made obsolete by the ingenious Greek invention of coins. For it was far more convenient to mark individual pieces of silver and gold to indicate their weight (and therefore their value) rather than weighing them each time they changed hands. This took place around 700BC.

Since SHKL meant "to weigh" in all the Semetic languages, it is not surprising that this term was applied to many diverse coins in the ancient Middle East. The "Great Kings" of the Persian Empire minted silver SIGLOI by the millions for two centuries (c. 559-330BC). These somewhat crude coins show the Persian kings from Cyrus (who helped to rebuild the Jerusalem Temple) to Darius III, running holding a spear, dagger and/or bow and arrow. This issue only halted when Alexander the Great conquered the Persian Empire and began minting his own coins, which were not based on the shekel standard.

The major Phoenician seaport of Sidon produced a series of coins struck on the shekel standard from the early 4th Century BC to the Alexandrian conquest.

These coins feature the Persian King in a chariot on the large double shekels, down to the tiny 1/16 shekel which shows the king fighting a lion.

The next important shekel coins were minted by another Phoenician City — Tyre. Starting in 126 BC the famous silver shekel and half shekels of Tyre were produced in large quantities with the design kept unchanged for about 175 years. The Phoenician city-god Melkarth (similar to the Greek god Hercules) is featured on one side; an eagle standing on a ship is on the other. The Greek inscription proclaims, "Tyre the Holy and Inviolable." This coin was most important to the Jews since it alone was singled out as being acceptable for the payment of the Temple Tax and other tithes. The reason for this was probably that the Jews were not permitted by their Syrian/Roman overlords to mint their own silver coins, and the Shekels of Tyre were of good uniform quality and plentiful.

The Shekel of Tyre is of great interest to Christians since it was most likely the type of coin that Peter found when, "Lest we offend them goest thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee" (Mathew 17:27). Similarly, it is now felt by Biblical scholars that it was the Shekels of Tyre that consisted of the infamous 30 pieces of silver paid to Judas.

The first and only ancient Jewish coin of the shekel denomination was minted in Jerusalem for a brief five year period from 66-70 AD. When Judaea revolted against its corrupt Roman-appointed Procurators, one of the first acts of independence was the minting of silver shekels and half shekels. The silver used was from the Temple Treasury, whose source was the Shekels of Tyre collected in taxes over the year. The Jewish Shekels, one of the most famous of all ancient coins, were each dated in the year of the revolt (e.g. 1, 2, etc.) and feature a budding pomegranate plant with the ancient Hebraic inscription "Jerusalem the Holy," and a jeweled chalice surrounded by the denomination, "Shekel

of Israel" and the date. There are approximately 5000 of these Jewish shekels and half shekels extant of an original mintage that likely exceeded 100,000 pieces. These coins had a unique appearance since the edges were hamered, producing flat facets, unlike any other ancient mint product!

The Jews fought valiantly, winning the war for the first few years, but finally the enormous might of the Roman Empire overcame the brave Judaeans. The capital city of Jerusalem was captured after a long and bitter siege, and the great Temple was burned in the year 70, putting an end to the Jewish shekels. Some years later, When Simon Bar Kochba led another revolt against Rome (132-135 AD), silver Judaeans were again minted but they were not called shekels. Since there was no longer a Temple Treasury, Bar Kochba overstruck the Roman, Greek and Syrian coins circulating in Judaea with new Jewish designs. The common Roman silver coins were the denarius and tetradrachm (equal to 4 denarii). Since the shekel was equivalent to two denarii, there was no accessible Roman coins to be overstruck, and thus no shekels were produced by the last ancient Jewish leader.

The shekel thereupon disappeared from the scene until its existence was rediscovered by Ramban (1195-1270) in his Pentateuch Commentary on the original weight of the Jewish shekel. We then jump about 300 years, to the Renaissance, where Christian scholars began to seriously study the coins of ancient Judaea. The Spanish Catholic poet and theologian, Arias Montanus (1527-1598), was the first to print an exact reproduction of a genuine Jewish shekel (of the Year One = 66/67 AD).

Montanus related how he came to rediscover the ancient Jewish shekel while studying Rabbi Ramban's Commentary. On the very night he had read Ramban's passages on the shekel, he received thirteen ancient gold coins from his friend, an archbishop, with the request for an expert numismatic and archeological judgment and with the permission to keep one of the coins as compensation. Among these gold coins there was one silver

shekel whose genuineness cannot be doubted from the accruate engraving (by Philippus Galle). Naturally Montanus chose to keep the shekel!

But even though the true ancient Jewish shekel was pictured in a rough form by Postell in 1538 and then quite accurately by Montanus in 1572, at about this same time obvious non-genuine "False Shekels" (also called Shekel Medals or Censer Pieces) started to be made and sold in large quantities. Similar struck and cast False Shekels have been produced well into the 20th Century! These fabrications were not meant to fool any numismatist nor to be sold at a very high price; rather, they were probably made by Christian sources to be sold to pilgrims in Germany and elsewhere. Small souvenirs were as popular then as now with tourists; no less than 52,412 pilgrimage medals (not necessarily of the False Shekel type) are reported to have been made between 1519 and 1522 and sold in Regensburg alone!

According to Bruno Kisch there were "two motives which induced gentile mints, even in anti-Jewish times, to use the Jewish shekel as a model for the medals. First, it was to stir up the memory of the era of Jewish independence with which the entire narrative of the Gospels is bound. Second, the shekel medals were to be reminders of the silver coins which were allegedly the reward for Judas Iscariot's treachery." It was the latter reason that gradually took prominence. Reinach wrote in 1903: "Before me is an atrociously bad cast fascimile which is sold by one of the largest firms of general dealers in London, together with the following printed description:

CAST-IRON MODEL OF JEWISH SHEKEL

This is a fascimile of a genuine Shekel (called in the Bible "a piece of silver"), coined by Simon Maccabaeus, who was King of the Jews, 172-142 B.C.

It was issued in the year 170 B.C. It is, therefore, now 2,068 years old.

For thirty "pieces of silver" Judas betrayed our Lord. The Hebrew inscriptions on the obverse and reverse mean "Shekel

of Israel" and "Liberator of Jerusalem," and the designs represent the pot of manna and Aaron's rod that budded."

Besides the errors which I will discuss next, the ancient Jewish shekel is attributed to Simon Maccabee, rather than to the First Revolt; this was a widely held opinion through the early part of this century.

Fortunately for collectors, the False Shekels are easily distinguished from the genuine article. They use modern square Hebrew inscriptions rather than the ancient Hebrew found on all ancient Judaeian coins. Secondly, the devices are incorrectly depicted — a smoking censer is shown instead of a jeweled chalice, and a heavily leaved branch replaces the proper three budding pomegranates. These design errors are probably traceable back to Postell's crude drawing of the real shekel, which evidently served as the model for practically all False Shekels.

These Christian pilgrimage medals also were utilized by certain members of the Jewish community! Kisch writes, "Jews in Russia and Galicia acquired and used them for various purposes, for instance, as a symbol of the money (5 shekels) to be paid a Cohen (e.g. Rabbi) upon the redemption of the first born son (Pidyon Haben ceremony) . . . In several Eastern European countries, a shekel medal was placed on the collection plate which, at certain times, e.g. at Purim, was set up in the ante-room of the synagogue to encourage people to leave small gifts for the poor of the community."

The most spectacular False Shekel is a uniquely designed and inscribed silver piece which is generally referred to as "Lyon's Fanciful Shekel." While it is not an ancient piece, it is a fascinating 300 year old curiosity. It contains the modern Hebrew legend, "Shekel of David Left in the Treasury of Zion in the Temple," and "The Lord is the Keeper of Israel, the Mighty King in Jerusalem." Added to the smoking censer and leaved staff found on all other False Shekels, this large piece features a ram's horn and a sacerdotal head covering (with a half moon decoration) on the censer side, and an urn and crown on the leafy side. It

was originally illustrated in 1697 by St. Morinus, who believed it genuine and to have been struck before the Babylonian exile. In 1809, an actual specimen was dug up by laborers near London and was described in a pamphlet by S. Lyon, a Jewish teacher of Hebrew.

Finally, we come to the most recent use of the shekel terminology . . . in connection with certain Masonic "Pennies" produced mostly in the United States in the early 20th Century. While generally of the "False Shekel" design, some later Masonic Pennies depict the real ancient Jewish Shekel. These medallions fit in with the symbolism of the Second Temple period which forms the basis of American Royal Arch Degree Lodges.

One of the most unusual Masonic Shekels is the special dated commemorative silver piece with an added English inscription, which reads, "Zerubbabel Chapter No. 162 R.A.M. Sixtieth Anniversary Feb. 8, 1907." The chalice, in particular, is beautifully detailed and the overall style is exceptional for this Masonic Shekel produced by this Pittsburgh Lodge.

The Biblical name "shekel" was given by the First Zionist Congress (1897) to the fee and card of Zionist membership. Its price was fixed at 1 Franc, 1 Mark, 1 Austrian Crown, 2 Shillings, Half a Dollar, 40 Kopecs, etc. This practice was continued until the 1968 Congress when the shekel was abolished as an obligatory institution, and it was left to the discretion of those from individual countries whether to continue its use.

But the Shekel may not be dead! In 1970 a decision was taken by the Israel Knesset (Parliament), to "go into effect shortly afterward," to call the unit of Israel currency "shekel" rather than "pound" (which was derived from the Latin word, *pondus*, for weight). Unfortunately it is now almost ten years later and there is still no sign of this logical change taking place. However, considering the nearly continuous usage of the term "shekel" for over 4000 years, it would seem to be a good guess that we have not heard the last of this Biblical standard. It at least lives on in our language, where "shekel" is still slang for money.

COINS OF ISRAEL . . .

Continued from Page 31



PONTIUS PILATE, procurator of Judaea 26-36 A.D. under Tiberius. Obverse: Three bound barley ears, Greek inscription, "*Queen Julia*," refers to mother of Tiberius. Reverse: Libation ladle, Greek inscription, "*Of Tiberius Caesar*."

"Pilate then went out unto them, and said, What accusation bring ye against this man?" (John 18:29)



ANTONIUS FELIX, procurator of Judaea 53-62 A.D. under Claudius and Nero. Obverse: Wreath containing Greek inscription, "*Nero*." Reverse: Palm branch, Greek inscription, "*Caesar*."

"And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting." (Acts 23:25-26)

Simon Wiesenthal Center For Holocaust Studies

This is the first in a series of articles about the Simon Wiesenthal Center for Holocaust Studies. The Center, named after the world famous Nazi hunter, is the only institution in North America to bear the name and endorsement of Simon Wiesenthal. Formally dedicated in the spring of this year, Mr. Wiesenthal traveled from Vienna to Los Angeles for this historic occasion.

Walking through the Center, all aspects of the Holocaust are visible; still-photography showing daily life in the pre-Holocaust shtetls of Eastern Europe; the chronology of the Holocaust from Hitler's rise to power in 1933 to the ultimate collapse of the Third Reich in 1945; the unrecognized five million non-Jews who also lost their lives at the hands of the Nazis. The display of the "Children of the Camps" brought my own children to the verge of tears. But the most grim display is the exact model replica of Auschwitz. It shows the layout of the camp including the barracks, barbed wire, gas chambers and the crematoriums. The gas chamber shows people undressing, ready to be gassed; while the ovens show the still-warm bodies ready for burning.

Plans for Center expansion include creating the most comprehensive library of Holocaust literature in North America. This includes 15,000 volumes, original documents, microfilms and oral histories that document all phases of the Holocaust. The library will contain source material in many languages, as well as material suitable for a broad range of ages and educational levels. Ami Shamir, the noted Israeli artist, has designed the second phase to be a 50,000 square foot development structure that will consist of: (1) A 400-seat amphitheatre; (2) a 500-seat auditorium; (3) 10 class rooms and 3 seminar rooms; (4) art gallery and exhibit hall; and (5) a multimedia complex with 360 degree projection capability.

One of the Center's desired displays is the "*Holocaust in Numismatics*." As curator of Numismatics, it is my intention to acquire the largest, most complete collection of Holocaust numismatic materials that exist anywhere in the world. In my capacity as curator, I will not draw any salary nor be reimbursed for any personal expenses. In order to reach this goal, I am going to need help. If any individual, club, dealer, or institution has any numismatic materials from the Holocaust era, please consider donating them to the Simon Wiesenthal Center. All materials donated are tax deductible. Upon receipt of any donation, the sender will: (1) Receive a thank you letter; (2) Be asked to sign a deed of gift (this is for tax purposes); (3) Have their name(s) [or club(s)] entered into the perpetual log so future generations will know who cared; and (4) Have their local clubs notified (please send club name and address) so they can receive the recognition that they well deserve.

Being an educational institution, we also intend to acquire numismatic information. If anyone knows of any Holocaust publication, please send the names and authors (or the actual publication) to me at the Center. Future numismatic plans include: (1) a mobile display, in addition to the permanent display, that will travel to various schools, churches, clubs; (2) Trying to acquire the actual dies and printing presses that were used to make the coins and currency; and (3) Acquisition of commemorative coins that were issued by various countries after World War II.

If anyone would like to contact me, or to donate materials, please write to Joel Forman; Curator of Numismatics; Simon Wiesenthal Center for Holocaust Studies, 9760 West Pico Blvd., Los Angeles, CA 90035. Let us, both individually and collectively, never let the world forget the darkest and most tragic era in the history of the Jewish people.

CHRISTIAN PILGRIMS' MEDAL

The history of Christian pilgrimage to the Holy Land is almost as long as the history of the Christian Church. It was only natural that Christians should want to see for themselves the physical environment in which Jesus and the Apostles lived their lives.

For any believer there is an enormous satisfaction in actually treading the ground that Jesus walked and this experience can add another dimension to his personal faith. The Bible too, is far more meaningful and relevant when the reader has visited the places mentioned in it.

The Land of Israel is holy to Christians because of events that occurred there, particularly the birth and life of Jesus. Christian pilgrimage was thus greatly stimulated when Helena, the mother of the Roman emperor Constantine the Great (reigned 324-337 C.E.), discovered the remains of the True Cross in Jerusalem.

Constantine erected a church, the Church of the Holy Sepulcher, on the site, and many places mentioned in the story of Jesus' life were identified and sanctified soon after that event. Some of the early Church Fathers were none too enthusiastic about Pilgrimage, preferring that the Holy Places retain their spiritual significance unsullied by temporal facts. Nevertheless, the desires and longings of Christians the world over were not to be denied, and the stream of pilgrims steadily increased.

A pilgrimage to the Holy Land was no easy matter in the Middle Ages. Transportation and communication were, at best, primitive and a great deal of discomfort, sometimes danger, was involved. At times of political insecurity the dangers were multiplied, and indeed the overt purpose of the Crusades was to free the Holy Places from Moslem rule.

CHRISTIAN PILGRIMS' MEDAL ISSUED BY ISRAEL



Jerusalem: A new medal, commemorating Christian Pilgrimage to the Holy Land was issued by Israel. The **obverse** depicts a 16th century map, showing Jerusalem at the center of the three continents: Europe, Africa and Asia. The wording: "Terra Sancta" in Latin and Hebrew. On the **reverse**, in the center, the verse: "They all gather and come to you" (Isaiah 60:4), in Hebrew. On the rim, its English and French translation. The edge carries the emblem of the State, the words "State of Israel" in English and Hebrew, and a serial number. The medal was designed by Yaacov Enyedi of Jerusalem and is distributed worldwide by the Israel Government Coins and Medals Corporation Ltd.

The Christian Pilgrims' Medal is issued in two varieties: Bronze, 59mm, weight 100 grams, and in Silver .935, 45mm, weight 40 grams.

and to ensure the safety of pilgrims to the Holy Land.

The Templars and the Knights of Malta (or Hospitallers) were two religious military orders especially created to protect and care for pilgrims. In the course of time these orders became very influential and architectural remains of their activities are still to be seen in Israel.

Medieval pilgrimages to the Land of Israel are of considerable historical importance. Many of the pilgrims wrote books upon their return, recording what they had seen and experienced. Some compiled itineraries for future pilgrims, a sort of Baedeker of the Holy Sites. These works are a mine of historical information, in some cases the sole sources for a specific period or place.

The first known pilgrim guide was written before the year 333, and by 1878, some 4,000 such works had appeared, according to a catalogue published in that year. No doubt many more such books were written but lost, and after 1878, the number of pilgrim guide books increased greatly.

The devout Christian regarded the Land of Israel as the center of the world, and the pivot of the Land of Israel was Jerusalem. Indeed, in the Church of the

Holy Sepulcher there stands a small stone pillar called *Umbilicus Mundi* ("The Navel of the World"), which is considered to mark the exact center of the whole world. Of course, "the center of the world" should be understood in this context in a spiritual rather than geographical sense, but Christian map-makers of the Middle ages constructed their maps with Jerusalem at the center.

An excellent example of this is the map depicted on the 1978 Pilgrims' Medal. This woodcut was produced in 1581 in Germany. It shows the three continents, Europe, Africa and Asia, all linked to a central Jerusalem.

The cartographer, Heinrich Bunting, knew of the existence of America, which he labeled "The New World," but he placed it in the lower lefthand corner of the map and did not link it to Jerusalem. The prophet Isaiah envisaged the "end of days," the time and place when mankind will fulfill its mission and come to rest, as a time when "they all gather and come to you the Holy Land" (Isaiah 60:4).

It would seem that the idea of pilgrimage was to prepare for that eschatological event, and the quotation is surely a fitting text for the obverse of Bunting's map.



THE ISRAEL FOOD INDUSTRY MEDAL



Well before the creation of the State of Israel the food-processing industry was already firmly established in the country. In 1978, the thirtieth year of the State, the industry will export over \$200 million of processed foods (as compared with \$189 m. in 1977 and \$158 m. in 1976).

Food-processing differs from other industries insofar as most of its branches have to rely on the country's agriculture, which supplies them with almost all their raw materials. However, the risks involved are rather of surpluses than shortages. Sophisticated agro-technical systems join forces with sun, soil and water to produce abundant yields of fruit and vegetables, milk, eggs and poultry. A large part of the industry functions independently of annual harvests and competes in its own right on the world market in quality and price (confectionery, chocolates, biscuits, soups, etc.).

The industry itself benefits from expert scientific methods. Heavy investment in mechanization as well as in research and development has led to the introduction of the most up-to-date systems in all branches. Total output in 1977 was about 23 billion Israel pounds (at current prices). The industry supplies the country's entire needs in processed food and its exports represent about 10% of its overall production.

Exports of "Jaffa" citrus fruit and by-products began in the 1930's and their high quality secured the "Jaffa" mark its international prestige. At the time most of the exports went to England, and during World War II also catered to the needs of British Army forces stationed in the Middle East. Other high-quality food-processing industries were developed alongside citrus — edible oils, margarine, chocolate, noodles, beer, etc.

The industry has continued to expand, constantly adjusting to changing world conditions. Among new products of the '70's are tomato by-products, processed poultry and spices. Israel today produces and exports a very wide range of processed foods, with new items constantly being added — preserved, frozen and dehydrated poultry, eggs, milk, fish, vegetables and fruit, sugar, edible oils, cereals, etc.

The annual survey of Israel industry for 1976 gave 675 firms in the food-processing branch, employing in all about 35,000 workers (82 of them with over 100 employees each.)



Description of the Medal :


Obverse: The inscription: "Israel Food Industry" in Hebrew and English. A design depicting different products of this industry. The date 1979; in Hebrew letters: תשל"ט.

Reverse: Seven-branched candelabrum fitting into the wheels of world industry, representing Israel's imports and exports. On the rim, the inscription "Ministry of Industry, Trade and Tourism" in Hebrew and English.

Design: Obverse — Shamir Brothers; Reverse — as all the medals of the Ministry of Industry, Trade and Tourism series, Dan Reisinger
Engraving: Moshe Nov
Struck by Hecht, Tel Aviv

Details of the Medal :

Metal: Bronze/Diameter: 59 mm/Weight: 98 g/Cat. No. 00000979



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SAUL SUGAR—	<i>"Procurators of Ancient Israel"</i>
DAVID T. ALEXANDER—	Coin World International, Editor will talk on his <i>"Numismatic Trips to Israel"</i>

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STAN YULISH—	<i>"Reflections of the Ghetto Lodz"</i>
HARRY FLOWER—	<i>"Judaic Portrait Medals" by the French Mint</i>
ARTHUR LEFF—	<i>"Chagall Windows" by Holy Land Medals</i>
EILEEN BLUESTONE—	<i>"Medallic History of the Jewish People"</i> <i>Sydney Bluestone Collection</i>
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 - Portorage of luggage at airport and hotels.
 - All entrance fees and tips to sites visited.
 - Gratuities for services provided.
 - Special meetings with numismatists. And more!
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8th GREATER NEW YORK COIN CONVENTION

Held Simultaneously with
the Convention of
**THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION**

MAY 1st - 4th, 1980

NEW YORK SHERATON HOTEL
7th AVENUE AT 56th STREET,
NEW YORK CITY

MORRIS BRAM, GENERAL CHAIRMAN

EXHIBITS — BOURSE — EDUCATIONAL FORUM — AUCTION

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